

Pranam

ANANDA MARGA SUVA SECTORIAL NEWSLETTER - September 1999

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Baba Stories



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Philosophy

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MANILA SECTOR NEWS

PUBLISHED BY ANANDA MARGA
PUBLIC RELATIONS DEPARTMENT
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Supreme Command

"Those who perform sadhana twice a day regularly, the thought of Parama Parusa will certainly arise in their minds at the time of death. Their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably. Verily is this the command of the Lord. Without Yama & Niyama sadhana is an impossibility, hence the Lord's command is to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments as these, that everyone should be able to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounded duty of every ananda margii to endeavour to bring all to the path of bliss. Verily is this part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurti

SADVIPRA, TARAKA BRAHMA, SADA SHIVA AND SRI KRS'N'A

Shrii Shrii Anandamurti

In individual and collective life, changes are constantly taking place: minor changes frequently and major changes intermittently. Primitive human beings came onto this Earth about 1 million years ago, but the present human beings had their origin only about 100,000 years ago. The pace of human progress these last million years has been very slow: humans advanced at barely a snail's pace. It took those primitive people hundreds of thousands of years to discover fire; and hundreds of thousands of years more to invent the bullock cart. Many ancient civilisations have disappeared from the annals of history simply because they could not invent the wheel. They were able to invent the boat, but as they had not invented the wheel, they could not make carts and chariots. For this reason, the Mayan civilisation of South America had its downfall. The speed of social progress in those days was very slow and only began to accelerate during the last 15,000 years, after the composition of the Rk Veda. The history of these 15,000 years of progress can be considered as the real history of human civilisation.

Generally, humans adapt themselves to minor changes through individual or collective endeavour. Sometimes, if the need arises, they cause minor changes themselves and progress accordingly. Whenever one or both of these two situations occurs, that is, when people feel

the necessity to introduce minor changes to adapt themselves to the changed conditions, various leaders emerge who guide the society. In ancient times, these leaders were called 'rs'is'. Many such leaders lived in past, many are living in the present, and many will live in the future, because changes are sure to come in human society. Whatever is created, will certainly move ahead through changes. Everything which exists in the universe will certainly have to undergo change. When the difference between the two forms, past and present, becomes too vast, we say that the past is dead and gone.

Death is also a type of change in which the present form seems to lose its link with the past. Suppose there is a small baby. When it grows into a boy a distinct change occurs, but we understand nevertheless that the same baby has grown up into a boy. In due course, the same boy becomes a youth, the youth a middle-aged man and, after a certain period, the middle-aged man becomes an old man. We can divide a person's life into different stages of growth in this way. But when the same old man is reborn as a child, the difference becomes so vast that one fails to discover the link between the two lives. Thus, death is a change, and rebirth is also a change. 343 A study of history reveals that minor changes take place continuously, and major changes occur at

longer intervals. Before the discovery of fire, the ancient human beings used to heat things with the scorching rays of the sun. Much later, when fire was discovered, it was considered a major change in human history. When the ancient humans first invented the bullock cart it was considered as a sign of far-reaching scientific progress.

We can roughly say that civilisation first started sprouting after the prehistoric age of the human race, that is, from the days of the first composition of the Rk Veda, about 15,000 years ago. A major change took place during the days of Lord Shiva towards the end of the Rk Vedian period (which lasted 10,000 years).

Human life is characterised by various kinds of expressions - people eat and drink, wear clothes, sing and dance, build houses, undergo medical treatment, and so on - which are collectively known as culture. Any one of these expressions is not culture; culture is the sum total of them all. Sadashiva wanted to systematise all those expressions of human life -- dance, music, medicine, civilisation, in fact, every aspect of life. This was a big change, a revolutionary change. Nothing like it had ever taken place before. Such far-reaching changes are not easily brought about by ordinary leaders or rs'is. Those who help people adapt themselves to the changed situa-

tion, I have called 'sadvipras'. But the one who actually initiates the major change is called a 'mahasadvipra'. Sadvipras know how to lead people in perfect adjustment with the changed circumstances, and guide them along the right path.

So, the initiation of a revolutionary change is not the work of a sadvipra, but the work of a mahasadvipra. Mahasadvipra is the philosophical term; in the scriptures he is called 'Taraka Brahma'. Sadashiva was one such Taraka Brahma — a versatile guide in all aspects of human life. In the post-Shiva period, however, the speed of social progress eventually slackened. It lost its momentum, and degeneration set in. The various parts of the social machinery became rusty. The situation demanded the advent of another great personality who was capable of pushing the society ahead and leading the people along the right path. Thus, about 3,500 years ago another great leader emerged — Sri Krs'n'a. He also caused a big change in the society and infused a tremendous wave of social progress.

One may ask whether Sadashiva alone brought about these major changes in the society. No, certainly not! He was assisted by numerous sa'dhakas, devotees, intellectuals and ordinary people. In the scriptures, they are known as Shiva's 'ga'na'. It is said that other gods and goddesses were decorated with various 3f3 kinds of ornaments — some wore ear-rings, some wore crowns on their heads, others carried weapons such as discs, clubs, conches and lotuses — but in the case of Shiva, His ornaments were His devotees who worked tirelessly to build the society according to his instructions.

What happened during the days of Sri Krs'n'a? He, too, brought about a revolutionary change in the society. Those who assisted Him in the revolutionary task were not necessarily wise and intel-

lectual people; nor were they all well-versed in all the scriptures. Many of them were ordinary members of society. But it is a fact that they were ardent devotees and sincerely worked for the welfare of humanity under the directions of Sri Krs'n'a (Vraja). Their wealth was their love for their Is'ta (goal); their devotion to Krs'n'a. And because of their devotion they became successful in their lives. People achieve more with their sincerity than with their knowledge.

This age, too, has undergone a marked change. Various kinds of problems have arisen in the society of today. New types of preparations — mental, physical and all-round preparations — are necessary to cope with the present situation. Corruption and degeneration have entered the minutest pores of the social body. The honest people will have to work towards a major change by fighting unitedly against this adverse situation. To succeed in this task, however, people will have to make thorough preparations. Just as one needs to make preparations before doing a bad action, one must also make preparations before doing a good deed. Good people will do good deeds.

There is a preparatory stage before each action. In fact, long preparations have been going on, and today, change has become inevitable. The situation brooks no further delay. About 3,500 years have passed since the days of Lord Krs'n'a, and about 7,000 years have passed since the days of Shiva. The people of today will have to become prepared just as they were in the past. They will have to plunge themselves into a new battle with a new ideology to bring about the total well-being of the human race.

4When a major change took place in the past, such as in the days of Shiva and Krs'n'a, a new philosophy, a new way of life, a new light inspired people to move

along, and that is why they could accomplish their task in an incredibly short time. To bring about a major change, fight is inevitable, be it short or protracted. When people fight under the inspiration of a mighty personality the task is accomplished within a short period. The people then decide, after deep thought, what the main problems confronting society are, and then make necessary preparations to solve those problems. Once they are prepared, they can attain success very quickly.

Human society today must be viewed with a universal outlook and not in a sectarian way. We must resolve all problems, major or minor. We must start the work of solving the major problems immediately because the need to bring a change in the society has already come. The more we delay the more the darkness will linger. Today a new philosophy, a new form of humanism, a new form of socioeconomic thought has already come, with the sole intention of promoting collective social welfare.

That is why I advise you not to waste your time any longer. Utilise your time in worthwhile pursuits. It is said, 'Shubhasya shiighram ashubhasya ka'laha-ran'am'. Before starting a noble task you need not consult the almanacs or the positions of the stars; start it immediately. But when you want to do something harmful, try to delay it for as long as you can. With the passing of time, and a change in mentality, you may decide not to do it any more.

While you are executing your noble task do not waste your time. In this practical world, in this relative world, the most valuable relative factor is time. Once the time has passed and gone, it does not return again, so never misuse time. May you prosper. May victory be with you.

4Bangoan, 17 Jan. '79 s

Sectorial News

from Dada Prama'nanda Avadhu'ta

Students of the Vistara Primary School in Lismore held their annual public performance. 150 people enjoyed the humour and drama of 'Golden Lotus of the Blue Sea'. Another play entitled 'To Love You Forever' was enacted in honour of this being the International Year of the Elderly.

The Vistara School received an award for their observance of National Kindness Week. Each student received a heart shaped card with the name of another student on it.

Throughout the week they then engaged in doing kind acts to the one whose name they received. Like our 'Pick and Spy' game, they also kept a record of each others positive traits. The overall effect has been very encouraging. Acarya Shambhushivananda, then Chancellor of our Ananda Marga Gurukula was invited to speak at the Queensland University of Technology (QUT) in Brisbane.

In Parramatta (Western Sydney) over 40 people attended an evening symposium entitled "Mysticism for the Modern Mind". The program included Prabhat Samgiita (Songs of the New Dawn), a powerpoint presentation on Bio-Psychology by Dr. Jitendra Singh and a spiritual address by guest speaker Dada Shambhushivananda. Dharani and Andal were the main organisers along with all the Dadas and other margiis in the Sydney area.

Dharani and Dadas Shambhushivananda, Sucidananda and Pramananda met with Ms. Jackie Kelly, Federal Minister of Sports and Recreation and MP for Lindsey (Penrith) at which the benefits of meditation and yoga were discussed.

The University Meditation Society at Griffith University in Brisbane has over 50 members registered. Each week more than 30 students enjoy the class led by Dada Kripamayananda.

Dada Vijnaneshananda has been conducting a weekly class at the Parklea Correctional Centre. The Centre is a high security facility known for its rough element. Two young men recently took initiation. The prison authorities have an increasingly positive attitude towards Dada's efforts there.

Dada has also been popularising Biopsychology at workshops through the Community Colleges.

A fund raising dinner was held for Jayanti's trip to Copenhagen to receive alternative cancer treatment. About 60 people attended and over \$6000 was raised that night. Added to monies donated late, she eventually raised enough money to cover travelling and treatment expenses.

At the time of writing this, she had been in the clinic over a week and things were looking very hopeful.

Dada Shambhushivananda's visited Maleny unit and gave a public talk which was well received. So was the talk he gave to the teachers at AnandaKamal's River School.

NEW ZEALAND

Nari Deva and Proutists in New Zealand in alliance with other organisations organised the "Reclaiming APEC" conference. Sixty people attended the conference billed as, "A conference to critique APEC's misguided direction & develop positive models for people & earth-centred development." Guest speakers included Walden Bello, Jeanette Fitzsimons, Hazel Henderson, Sohail Inayatullah and Sir Paul Reeves.

Prior to the conference Dada Shambhushivananda met with representatives of the Anglican movement in Auckland and in Wellington about 30 people attended a talk organised by the Sustainable Futures Trust. Both meetings focused on the subject of "Regional Self-Reliance and Globalisation - A Proutist Perspective".

A new retreat facility was purchased at Waipora Falls in the hills outside Dunedin. The centre, a former training institution, has three buildings (including a house, training school and former clinic) located on an acre of land in a cooperatively managed village. Already two local

retreats have been conducted mostly with students from the nearby university. Renovation of the buildings is underway.

Dada Amartyananda has met with an influential Barrister who will assist in obtaining approval for him to teach in prisons.

FIJI

1 34 women took initiation in meditation during the recent visit by Didi Ananda Mainjusa - the first visit by any Didi in 6 years.

Dada krsnaprem-ananda has initiated 30

men in the past few weeks.

PNG

As the only yoga teacher in PNG Dada Mitrananda is starting a yoga and meditation course in the Port Moresby International School for year eleven and twelve students as well as at the local sports club.

Seeds have been planted and two AMURT projects are just beginning to sprout in and near to Port Moresby. Nine women have formed the core of a future tailoring cooperative. Their initial plan is to produce school uniforms for children in their settlement.

A graduate has been engaged as head instructor for a soon-to-be-opened computer training school.

More news on these exciting projects in the months to come!

Dada Jitendrananda visited Noveau Calendonía where he initiated two broth-

ers and made contacts for future work.

Dada Sutapananda visited Irian Jaya. 50 initiations were given

from India

This is Dada's first posting outside Delhi sector.

Kalpana' and Amrtadhara were married in Leura on Saturday, 25th September. The ceremony was conducted by Didi Ananda Shamita and Dada Pramananda.

The event was a major social and spiritual

gathering with over 100 guests - family members, friends and fellow devotees.

The day began with Maorii songs to welcome all into the hall. A brief address by Jayapal (Amrtadhara's father) was followed by the Cosmic Wedding Song, Kiirtan and the ceremony.

Food was prepared by experts Dadas Marmadevananda, Divyarupananda and Prabuddha along with local Katoomba margiis.

After lunch the Maorii cultural group performed more songs and dances including the Haka. Later another group played lively and moving Yiddish/Jewish and Hungarian songs to which nearly all present danced.

News from Manila Sector p16

Publications gaining ground

Higginbothams, the biggest book chainstore of South India has selected about 23 books written by Baba, to be displayed in its various bookstores for selling. The book store has a reputation for giving good publicity for its books. Another chain of book stores "Sapana Publishers" has already accepted AM publications for sale. A third big book distribution company, "Pai Books", has already selected Baba's books for distribution.

Dom Moraes is a well-known and reputed poet, writer and journalist and established with publishers like Penguin Books. Moraes has become an ardent admirer of Ananda Marga and comments about Ananda Marga in his book 'In God's Oven', which is to be released in London early next year, six pages of discussion he had with the central functionaries of Ananda Marga. In a recent article captioned 'Hindu Ethnocentrism' in "the Afternoon Courier", he dealt at length about Ananda Marga and wrote that it was a movement of Hindu Renaissance. In a no one should be surprised at the persecution it received from the Government. He gave great praise and appreciation for the service rendered by the Marga to the society.

Media Appreciates AM

Earlier it was Calcutta and now it is New Delhi. Three top leading Hindi newspapers of Delhi with multi editions in other cities having huge circulation, have appreciated Marga activities repeatedly in their columns with coloured photographs. The papers have adopted the Marga and the editors have instructed their bureau chiefs to cover Marga activities continuously and extensively.

The process of registering Ananda Marga has begun.

WELCOME to newly arrived Acaryas:

Didi Ananda Shamita (PWSA Secretary) has just arrived in Australia after staying a few months in New Zealand. Didi previously worked in New York sector.

Dada Uttirnananda (Seva Dai) arrived in late June and is now based in Adelaide. Dada previously worked in Taiwan and India. Dada Priyadevananda (Organising Secretary, ASD) just arrived from India.

RECONCILIATION

Dawn on the mountain
brings rising mist
floating gently through the trees
far off calls
of kookaburra and currawong
awaken neighbourhoods of life
and underfoot a spider
tiny, red and black
marches over fallen leaves

As I tread my path
through ferns and shady mosses
I follow footsteps
of those who came before
long ago skin black and eyes
the colour of a dark moon night

In lonely forest corners
I hear the echo of their voices
singing melodies of life

But stormy winds of autumn
carry cries of desolation
and in dark evening shadows
I see blood
deep red...

the same colour as mine

Now sometimes
as I sit
in a hidden moment of mystery
I hear celestial voices
singing the songs
of Your eternal truth

We all are one
We belong together

Hatred and separation
bring only tears
to one
to all

In the soft, soft light
of a mountain afternoon
everything
forest, birdsong, wind and laughter
melt into the glow
of Your infinity

Forward we must move
as one
Universal Family

Dharmamitra

resolution that from now on he would not try to see Baba; rather, he would wait and see if Baba would come to him and ask him to come with Baba. Just after this Baba was imprisoned.

Many years passed. Finally, in August 1978, Baba was released, and was once again with His devotees. Once when Baba was on tour in 1978-79 in India, the driver was forced to take a smaller road. It just so happened that this road passed by that same margji's house who, years before, had decided to wait until Baba came to him. When they came near the house, Baba ordered the driver to stop. Then Baba told them to call this devotee and tell him that his Baba is here. The devotee came out, stunned to see Baba at his house. Baba then invited him to get into His car. The devotee shyly refused. Baba again asked him to come in the car. The devotee, with his head down, again refused. Baba then for a third time insistently asked to come in the car. The devotee refused, and Baba's car drove away, never to return.

Once a young Bihari boy was sent to Lake Gardens to see Baba. He had just been initiated and had no clear idea of Baba. Day after day Baba showered him with so much love. Finally one day Baba told him that he should go for acarya training. This devote was not interested in anything except Baba, and so he agreed to whatever Baba wanted.

Then he went to the training center.

After receiving so much love from Baba, the separation was nothing but pure torture. This devotee did not take part in any training. All he did all day long was cry, as his heart burst again and again at separation from Baba.

Finally after two months, Baba called him to Lake Gardens and made him an acarya without taking any examination in the philosophy. This was his training—to cry for Baba. This training, just like being on fire, is what one needs if one is to be made into pure, hard steel of the true, selfless devotee.

PAST LIVES

Once two dasas were talking together. They were telling each other that since they had close contact with Baba, they must have been great people in their past lives. Sometime after this conversation, in a darshan, Baba called forward one of those two dasas and asked him to do sadhana. Then he told him to see his past lives. To his shock, that dada saw himself as a rich capitalist in the last century who was a great exploiter. Then he saw himself in another life as a warrior who had slaughtered many people. The dada felt thoroughly chastened.

Then, he saw himself as a man living during Lord Shiva's lifetime. A disciple of

the streets as we proceeded. I did realize that Ba'ba' had planned this before!"

My mind was in an uncontrollable bliss. After arriving, Ba'ba' touched and the dancing stopped. Also, the pain which I should have felt vanished. But my mind was still not no. Ba'ba' was staying inside a room and a private adjoining kitchen. I knew there were sweets for Ba'ba' in the kitchen. All night I had an uncontrollable desire to eat those sweets — I was dancing, my desire was so strong and I tried to sneak in and take them. Each time Ba'ba' awoke and asked — "who is there?" Finally in the morning Ba'ba' called me and said, "You are very hungry for sweets. All night long you have tried to steal. Therefore, I feel pity for you. Please enter the kitchen and take whatever you like."

Ba'ba' was visiting an area near to the jungle that had many rhinoceroses which had already killed several people. Ba'ba' requested his driver to take the jeep into the forest along a small road. Many Margjis were also in the jeep, and were requesting Baba to stop. However, he was adamant. After some time, they came upon a rhinoceros. Baba requested the driver to stop to the surprise of those present.

He suddenly got out of the car and approached the animal. The acarya merely stood still as he approached. He came very close to it and started whispering in its ear; some people thought that tears were rolling from the acarya's eyes. After some time, Baba requested the vehicle and the departed. He explained that that rhinoceros was very close to him in a previous life as a human, but that he died while doing bad deeds and thus took the form of a rhinoceros.

In 1982, one young acarya was called late at night to massage Baba. He massaged Baba for a long time. Afterwards, at around 2 a.m., he left Baba. Just before he left the room, Baba suddenly asked him that if he was in danger what should he do. The tired dada didn't know what to say. Baba then answered His own question by saying that one should concentrate at one's Ista Cakra and repeat one's Ista Mantra. Because it was so late at night, this dada did not go back to Tiljala, despite the fact that Baba had given a specific order that everyone should be at Tiljala very early in the morning (before 9 a.m.) on the next day. He left late from Lake Gardens along with some other didis and dadas.

At one spot, all of a sudden the taxis were stopped. This was the occasion of the infamous massacre of 17 monks and nuns of AM in Calcutta. This dada was dragged out of the car and was being beaten with iron rods, when he suddenly recalled what Baba had said the previous night. He immediately concentrated on his Ista, as Baba had instructed, and fell down in a deep trance. The murderers thought that he was dead because he was completely still, so they left him for dead. This dada was the only person to survive the massacre.

Once another dada was in Calcutta for reporting. Baba had throughout the whole RDS continually beaten and publicly scolded this dada even though he had worked hard and not violated any rule. At the end this dada was very very depressed because Baba was continually so angry with him. He then went back to his posting in South India. He was given strict orders by Baba to return on a certain date for reporting again. The dada went through his tour continually depressed because Baba was so hostile to him. He was going to return, when one dada told him that there was a cul-

tural program in another city and suggested that they both take the train to attend it. The dada was tempted to attend it, but it was in the opposite direction from Calcutta. Baba had very angrily and sternly told him to return latest by a certain date, and if he went on this trip he would not make Baba's deadline. He told the other dada no, but the other dada insisted that he come.

As a result this dada worried about Baba's wrath. He called Calcutta asking for permission to attend the program. He was told later that when the GS just mentioned his name to Baba, before GS could say anything, Baba exploded with anger at the mere mention of his name. This dada became even more dejected, thinking that what had he done to

He realized that He would always be protected by Baba and felt that it was only due to Baba that his wife was alive.

deserve so much hostility from Baba. He spent the whole train journey absorbed in self-pity, nursing his wounded feelings - what Baba in Prabhat Samgiit calls "abhi-man". (Baba says that this is very bad for a devotee to indulge in self-pity). When this dada reached Calcutta, he was stunned to learn that the train which he would have taken to the cultural program was involved in an accident and that the dada who had invited him to come along had been killed in the crash. This dada now realized that if Baba had not been so angry, he would have simply ignored the deadline and gone to the program and been killed along with the other dada.

Once in the late 50s or 60s Baba was being driven on fieldwalk. The driver came to a bridge that had restricted traffic. If they did not use this bridge, they would have to backtrack, which would take a long time. Even though they were officially not allowed to cross this bridge, Baba's PA went to the driver and told

him that Sadguru Anandamurtiji was inside the car and asked him to please make an exception and grant permission. The guard there stubbornly refused to grant permission. After a while the frustrated PA went back to the car. He apologized to Baba and angrily abused the guard. Baba said that no, that this police guard was in fact a very strict moralist and had done the right thing. Then Baba said that because he was a strict moralist and a fighter against corruption, his corrupt superiors had demoted him to this lowly post. Then Baba told the PA to go and initiate him. This guard became a great devotee. He was promoted and transferred to a forest district. There he took firm action against crooked businessmen and their gangs of killers that were involved in various corrupt activities. This broke the long-standing agreement between the police and these corrupt businessmen. This devotee refused any bribes and refused their offers of donation to Ananda Marga charities, and persecuted these businessmen severely.

One time he was called to report to his superiors. He was very worried about leaving his wife all alone in this isolated area surrounded by people who wanted revenge for his good police work. However he took Baba's name and left. A short while after he left, two big black dogs came and sat by the front doorstep of his house. His wife was very frightened to see such ferocious dogs. But after some time, she grew accustomed to their presence. They were there by the house continuously day and night. One day in the afternoon, they suddenly left as mysteriously as they had arrived. A short time afterwards, this devotee arrived home and was told what had happened. He realized that He would always be protected by Baba and felt that it was only due to Baba that his wife was alive.

You are cordially invited to the first Suva Sector Ananda Marga New Year Summer retreat!

With your help and participation this retreat will be uplifting, inspiring, devotional, invigorating, lively, colourful and fun!

The retreat commences with the millennium Kiirtan—24 hours of epoch-bridging, kiirtan, culminating with the millennial dawn. What finer way could there be to celebrate this auspicious time?

A wide variety of Programmes are scheduled over the following days, all of which are designed to practically focus on the organizational, social and personal issues which we face today. Additionally we will have a chance to discuss our hopes for the future—for us personally, for the community and our hopes for Ananda Marga.

The retreat will conclude with a second Akhanda Kiirtan, to leave us fully charged and vitalised with positive microvita, ready to face the next one thousand years. All are welcome—Margiis old and new—and equally anyone one would like to explore and experience the practices and spirit of Ananda Marga through this intensive spiritual gathering. Now is the time for us to come together. See you there!

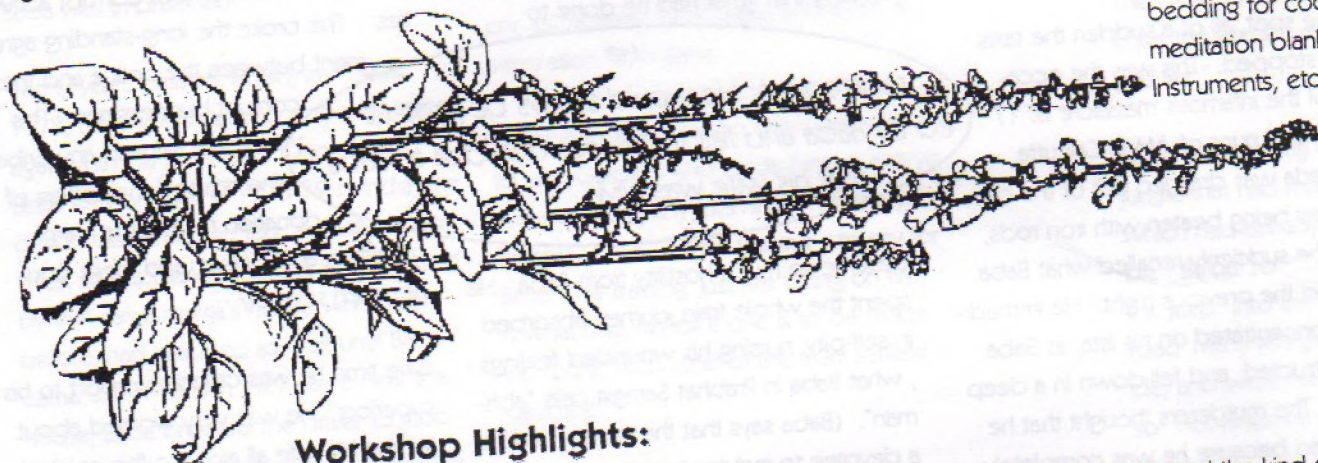
ANANDA MARGA

Pu

DEC 30 - JAN 5, 2000

Featuring a special 2

There is some limited accommodation. Otherwise, you will need a tent, bedding for cool nights, sun hat, meditation blanket, toiletries, etc. Please leave



Workshop Highlights:

- Bio-psychology of the 16 points. A look at the inner workings of our body and mind, and how these relate to the 16 points.

- Neo-Humanism in the home! Manifesting Neo-Humanism in our daily lives: 1) How can we effectively combat the rampant pseudo-culture that plagues us all? 2) What kind of future would we most like to see for our children's children?

- Saving the Forests: It is within our means! Australia's forests and the global environment, East Timor, the dichotomy between rich and poor: Informal PROUT discussion on the burning issues of today.

- Looking forward' looking back: What The year 2000 means to us. What kind of vision of the future has been part of our Ananda Marga culture? Sadvipra Samaj by 2005? The Great depression of the 1990s? The Pole Shift and other natural

calamities? How have these visions shaped the kind of organization we have become? Have they strengthened or weakened us? How do we integrate the idea that "as we think, so we become" into our collective social visioning?

- Closing the GAPS: How to build a close-knit Margii community. We will examine the myths that separate us all and look at ways to build unity, one of our greatest treasures; within Ananda Marga.

- AMURT It is becoming more and more apparent that there is an increase in the rate of occurrences and intensity of human-caused emergencies and so-called natural disasters. How do we effectively respond to this?

Registration Form for the Ananda Marga Summer Retreat 2000:

SUMMER RETREAT
e Joy!

- Ananda Palli Master Unit

4-hour Millennium Kiirtan!

What to Bring:

Registration for sisters in the butterfly bungalow
Also needed are warm clothing and appropriate
sun block, summer clothes and swim suit
writing paper and pen, torch, towel, musical
family pets at home! Thank you.

Fee Schedule: Adults \$240, Economically disadvantaged \$190 children 8 - 15: Half Price children 3 - 7: \$40 children under 3 free Day Charge: \$65 (\$55 concession).

Registration before December 1 will be discounted \$10 per adult and \$7 per child.

8 - 15. (cancellations before December 20 receive a full refund; before December 30, 50%.

For inquiries and registration

(BEFORE Dec. 10- 25) .

77 Jubilee Road

South Hobart,

TAS 7004

Phone: (03) 6224-2252

Phone: (03) 6223-2537

AFTER December 25th:

Ananda Palli PO Box 3

Severnlea, QLD 4352

Phone: (07) 4683-5207

Programme Highlights:

- Two akhanda kiirtans, including the first millennium kiirtan on the planet!
- Celebration of the new millennium
- Delicious sattvik vegetarian meals
- Katha Kiirtan
- Sadhana Shivr
- Awesome evening programmes including Prabhat Samgiita and RAWA presentations!
- Akhanda Satsaunga!
- Discussions on relevant issues for us as Margiis and as global citizens.
- Children's and Young People's programme:
- An age-appropriate programme will be run for the up-coming generations. Workshops include the following:
 - * Song writing • Art
 - * Film-making
 - * Bread-making and baking Embroidery
 - * Outdoor leadership
 - * Woodworking
 - * Meditation kiirtan sessions
 - * Ethics and leadership discussions
 - * Drama & performance.

When the emergency was over and Baba was released, one Dada was on his way to meet him. His train went via Jamalpur on its way To Patna. In Jamalpur, he was sitting near the train window and a brother saw him and recognized him due to his orange dress. The brother saluted him and asked:

"Dada, are you on your way to see Baba?"

"Yes", he replied.

"Kindly convey my pranam to Baba. I was his childhood friend". He then mentioned his name to Dada.

When this dada arrived in Patna, he sat with Baba along with many others. One day passed, but the dada did not get an opportunity to say anything to Baba. The next day, while sitting with Baba, Baba asked him: "Which route did you take to come here?"

Baba, I came via Jjamalpur". And then he remembered and said. "One brother from Jamalpur gave his pranam to you, Baba". With folded hands Baba received the salutation and asked. "What was his name?"

Dada said: "Baba he has very little hair on his head and he said he was your childhood friend. I forgot his name, though he told me".

Baba replied: "You see, I have spent my childhood days in Jamalpur, so I have many childhood friends there. They are now all aged and have less hair also, so how can I know the name of this person?"

Dada could not remember. Then Baba told him: "Come nearer, touch my toe".

When dada touched Baba's feet, Baba asked: "Is his name R. K. Mandal?"

Dada replied: "Yes Baba, yes Baba."

Then Baba smiled and said: "Look, his

hand is very

powerful. The moment he touched my feet, I remembered the name. All of you should keep his powerful hand in your pocket".

Everybody laughed.

Then Baba said: "He had given his pranam the day before yesterday at noontime, right?"

"Yes Baba".

Baba then said: "You know, the moment he conveyed to you his pranam, I received it right away. I am mentally always with you. Anybody who thinks of me, at that same moment, I come to know it".

My mind was in an uncontrollable state of bliss. After arriving, Ba'ba' touched me and the dancing stopped.

The following stories were related to Shravana by Shrii Vishvanath of Calcutta.

I was sitting with Ba'ba', at midnight near Calcutta. After sometime, two strange looking beings approached Ba'ba'. Actually, they were disciples of Ba'ba' from another planet. They were frightening: biped, seven and a half feet tall, red skinned, and strange clothing. Otherwise they were basically human. They started to prostrate before Ba'ba', but he stopped them. "You see," he said, "A very great Yogi should not appear before me. One should become one with the Guru. By seeing me physically, a feeling of separation will arise. Your relationship should exist purely on the mental level

through your meditation. Similarly, you should not prostrate physically." So, the

two alien Yogis sat down without prostration. They stayed for half an hour with us, and then departed without prostration.

My mind was in a terrible state by then. I was of course somewhat disrupted by this strange appearance, but I was feeling incredible sadness at Ba'ba's words. It was my custom to always prostrate before Ba'ba' — I could not imagine otherwise. And to not see Ba'ba' physically was worse than death to me. I started weeping and weeping like a baby. Ba'ba' gently spoke to me. "Vishvanath, these men were great sinners and I did not want to see them again or accept their pranams. Please forget what told them." I happily prostrated before Ba'ba'.

Dharma Mahacakra [a special gathering of Margiis attended by the Guru] was to be held at Krshnanagar. I did not know before hand, but Ba'ba' had told the Margiis of Bihar state that they should come to this DMC and see how Caetanya Mahaprabhu (an Indian saint who invented kiirtana) danced while in devotional ecstasy. I was on the train with Ba'ba' going to Krshnanagar. When we arrived and stepped down from the train, many Margiis were waiting to receive Ba'ba'. Suddenly, my mind went into a state of bhava and I began wildly dancing like a mad dog and making strange sounds. I felt that the entire universe was dancing. As the procession proceeded to the site of DMC, I continued dancing. What a strange sight it must have been. Anyone whom I touched also started dancing uncontrollably in a state of bliss. Soon, all the three hundred Margiis were dancing as we brought Ba'ba' to the location. I was repeatedly doing prostration to Ba'ba' in

The following stories were told to me by
Acharya Manogiita'nanda Avadhuta at
Ananda Nagar.

in this very lifetime. Now he is an elderly man, and is unfortunately paralyzed.

Another Acharya's wife was not a disciple of Baba, and arranged a traditional marriage for her son in which a dowry was accepted. This Acharya attended the marriage and took part in it. Baba was also angry at him, for he had previously stated that one should not take food at a wedding in which a dowry is accepted, as a form of mute protest. He was not allowed to see Baba for one week.

Another disciple attended a wedding, eating to his content. Baba later asked him, "Did you inquire whether a dowry was given at that marriage before you ate?" "No Baba, for if I had done so, I may have not gotten to eat. So I thought it better not to ask," he replied. Baba scolded him, but laugh afterwards.

Story by Da'da' Svaru'pa'nanda told to Shravana, who narrates it here.

There was a great scholar, whom in later years would praise for his flawless memory and astute intellect. He received Tantric initiation from an Acharya, and after some time, decided that he must meet Baba.

So he went to Baba's locality with the intention to stay two or three days. He applied with Baba's assistant to see Him; he was told that he would have to remember the Supreme Command, and that then he would be allowed [the Supreme Command is a short sloka which relates what are regarded as the three fundamental duties of a spiritualist: to practice meditation, to follow morality in daily life, and to bring others onto the spiritual path].

The next morning he came, but this great scholar was unable to memorize a simple paragraph in his own language. He was

Two Margiis who were just beginning to do meditation went to see Ba'ba'. It was in the night, and they were told that Ba'ba' was sleeping. They pleaded just to be able to look at him; finally, Ba'ba's assistant agreed on the

condition that they say nothing to him and come out immediately. So, they entered his room.

Ba'ba'

"He came very close to it and started whispering in its ear; some people observed that tears were rolling from the rhino's eyes."

whispered

to them after some time to come near to him. He softly told them, "You are to work for the establishment of your samaj. In this course of action, I am your slave."

They began weeping uncontrollably. Immediately Ba'ba's assistant heard the noise and removed them angrily from the room. They became very good margiis."

One Acharya arranged a marriage for his son, and accepted a dowry from the bride as is customary in parts of India. However, this is strictly forbidden by Baba, especially for Acharyas. It is also generally accepted that one should at least invite the guru to the wedding, if not take his permission regarding the marriage. Baba was very displeased with his behavior, and his acharyaship was removed. Baba also informed him that he would suffer the reaction to his action

at a loss. This happened for several days; even with the help of another, he would forget it quickly afterward. After six days passed, he was unable to accomplish that simple task, and due to pressing duties, had to return to his home. He was terribly frustrated and sad.

As he was departing, walking along the road, Baba's car suddenly passed him by; Baba instructed the driver to stop the car and take this scholar into the car. Thus, Baba finally granted his request to see Him, and also reduced his intellectual vanity by his failure to memorize the Supreme Command. This man learned the lesson that *Paramā Puruṣa* is the owner of all, is the source of all ability. We should not be vain; we should rather acknowledge that knowledge does not really belong to us, and utilize it for the general welfare. It can be removed or given at any time. Later, Bábá gave him many opportunities to utilize his tremendous mental abilities.

One Ananda Margi family had an unusual son. He had little interest in play or anything normally associated with childhood; rather, he would always ask his mother about Ba'ba'. Especially he wanted to see Baba, and would always ask his mother when Ba'ba' would come.

At the age of twelve, they came to a function of Ananda Marga at which Ba'ba' was present. It was very difficult to meet with Bábá; he always had a security guard who would screen visitors. Normally, the young boy would not be allowed. Somehow, however, he managed to sneak by and came into Baba's room. Baba spoke to him affectionately for some time; then, the security guard realized what had happened and removed the boy.

I asked Baba about this incident later, and he expressed sadness to me. "You see," he said, "this boy was a great Sadhaka in his last life, and nearly attained the goal of meditation [mok'sa].

Still, he had one last desire in his mind: he wanted to see me physically before departing. Hence he was born this time. I did not want him to come so early, I wanted him to live some time so as to not sadden his mother. But his desire was too strong. In a short time, he will die as his *saṁskaras* [reactive momenta stored in the unconscious mind] are exhausted." I noticed that the boy was no longer in a normal state of mind. His mother was frightened; I took charge of him, took him to eat sweets and spoke with him until he became normal again. After some time the family departed. Upon next meeting them after a year, I learned the sad news that the boy had died.

I was alone on a train journey with Bábá. We were in a first class compartment with two others. Both these men were heavy smokers, and I was greatly afraid it would disturb Baba. So, I gently explained to them and requested them to not smoke. One readily agreed, but the other, a railway official, refused my request. Baba simply laid down and covered his face with a towel. I was feeling very upset that I could not do anything for Baba's comfort in this matter.

After some time, Baba called me over, and arranged a drama. He told me many details about this man's life. I went to the man and said, "[name of man], It was very bad of you to leave your son as he is very ill. You should not behave in this way." The man was shocked that I could know his name and details of his life. I revealed more of the knowledge Baba told me, and we spoke at great length. The man was awed. He repeatedly touched my feet [a sign of respect in India] repeatedly. Baba told the man, "You see, this Swami is very great Yogi. You should not smoke near to him out of respect." The man readily agreed, and asked how his son could be cured. Luckily Baba had also told me this.

After finished talking with this man, a further complication arose. The nicer natured man had overheard, and requested, "Please, Swami, tell me something about myself also." I was in a bind — how could I tell him anything as I did not know? Bábá teased me, saying, "Yes Swami, please tell him something." I knew that if I could grab hold of Baba's big toe, I might learn something. This I secretly did, and some information fortunately entered my mind, and I spoke to this man. At the end of this journey, they both prostrated before me and touched my feet dozens of times!

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Baba asked him, "How did you come here?"

"By train, Baba."

"Hmm? How did you come by train?"

"With a ticket, Baba." [all the disciples knew that Baba scolded people severely for cheating the government by travelling without a ticket, as well as stealing, taking bribes, etc.]

"And how did you purchase your ticket?" At this point the man faltered. Baba continued, addressing the two or three people present. "You see, this boy pick-pocketed the money from an old man. It was his weekly salary, and he has no other source of income to feed his family. Now this man is thinking, 'There is no God. I have worked so hard and been honest, and still my life is full of torment.' This man is now ready to commit suicide. Should I allow him to do this because of your mistake? As your Guru, now the responsibility for your sin comes onto

me. I will not address the Margiis until this money is returned. .

The Margiis left, and collectively gathered the necessary money. However, they did not know where to send it! Finally, they asked Baba for help. Baba dictated the address, and made the errant man write, "I committed a grave sin by stealing this money from you. Please forgive me and

accept it back." Baba also scolded him some more. He then addressed the group as scheduled. Later, he explained to some curious disciples that before taking initiation into Tantra, this man had been a chronic pickpocket. Upon his initiation, he stopped this practice completely. Later, when he heard that Baba had was coming, a tremendous desire to see his guru arose in his mind;

yet, he had no money and decided that just this once he would steal again. Baba explained that actually, this disciple could not help his misconduct; the desire in his mind, a good desire, overpowered his judgment. Hence, Baba took the responsibility for this deed upon himself and forgave the disciple.

Kiirtan in the Light of Modern Physics

By Acarya Cidananda Avadhuta

According to physics, the world around us is made of vibrating molecules, atoms and sub-atomic particles. These consist of particles that interact with one another by creating and destroying other particles. This cosmic dance of rhythmic energy, of birth, life and death, is the fundamental stuff of the universe.

This concept is the science of quantum physics. It was developed by Albert Einstein, Neils Bohr and Werner Heisenberg in the first half of the twentieth century. It recognizes that the world is not a collection of separate objects but is a web of relations between the various parts of a unified whole. This reality is now called the theory of wave mechanics.

According to this theory, the whole universe is an ocean of waves and every physical being is but a ripple of waves or a bundle of waves. Though modern physics only accepted this recently, the ancient tantric yogis of India discovered this truth thousands of years ago and understood it in more detail.

It is not well known that quantum physics owes some debt to Tantric spirituality. In 1929, Heisenberg spent some time in

Acarya Cidananda Avadhuta is a senior teacher of Ananda Marga Yoga. The quotation of Werner Heisenberg is taken from the book: Capra, Fritjof. Unco

India as the guest of the famous poet, Rabindranath Tagore. Together they had long conversations about science and Indian philosophy. Heisenberg later told Fritjof Capra, "This introduction to Indian spirituality brought me great comfort. It had previously been so difficult for me and my fellow physicists to accept that relativity, interconnectedness, and impermanence could be fundamental aspects of physical reality. There I learned that these were the very basis of the Indian spiritual traditions. After these conversations with Tagore, some of the ideas that had seemed so crazy suddenly made much more sense. That was a great help for me."

Science and spirituality are not contradictory, rather they enhance each other. As physics develops, it will discover that the theories of tantra yoga are in harmony with science and eventually they can be verified by laboratory tests.

There are 64 ancient texts of India called the Tantra Shastra. In those scriptures is a clear explanation of six dimensional

sadhana (spiritual practice). It includes instructions how a spiritual aspirant who is adept in this six-dimensional sadhana can disintegrate his body at will and reintegrate his body at another place. This extraordinary phenomenon has a logical basis in the wave mechanics of quantum physics.

Everything is composed of waves, and every object also emanates waves. Your hand, your face and every part of your body emanate both physical and psychic waves. Every being is a bundle of vibrations with greater or lesser intensity and density. The subtle momenta or motive force behind all these waves is being acquired and stored in your mind.

Everything in this universe is in motion. Every subatomic particle is constantly moving. In a similar way, an ant moves on the back of an elephant, which also moves. The elephant is on the earth that moves in the solar system, and our solar system moves in our galaxy which is moving through the universe.

Every wave is in motion. Every wave acts and reacts with other waves, with subatomic particles constantly being destroyed and created as a result. So the resultant overall vibration of a person

at a loss. This happened for several days; even with the help of another, he would forget it quickly afterward. After six days passed, he was unable to accomplish that simple task, and due to pressing duties, had to return to his home. He was terribly frustrated and sad.

As he was departing, walking along the road, Baba's car suddenly passed him by; Baba instructed the driver to stop the car and take this scholar into the car. Thus, Baba finally granted his request to see Him, and also reduced his intellectual vanity by his failure to memorize the Supreme Command. This man learned the lesson that *Paramā Puruṣa* is the owner of all, is the source of all ability. We should not be vain; we should rather acknowledge that knowledge does not really belong to us, and utilize it for the general welfare. It can be removed or given at any time. Later, Bábá gave him many opportunities to utilize his tremendous mental abilities.

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vary according to their vibration and according to the state of your mind. But whether you like them or not, the waves will affect you. Today's world is full of a multitude of vibrations coming from multifarious momenta. The action and reaction of these waves on you make your mind restless. These waves make it difficult to think properly or to concentrate.

Every human being has a physical body, a mind and spiritual potential. Singing and dancing kiirtan with the universal mantra, Baba Nam Kevalam is a physico-psycho-spiritual practice, because it benefits all three of these aspects within you.

Kiirtan (chanting mantras) transmutes mental flow to spiritual flow. It supercharges the environment around you, entering all the poles of your body. When one sings kiirtan, a divine vibration is produced that prepares the mind and the body for meditation. Different impressions of the mind are gradually transmuted towards Supreme Subtlety.

Kiirtan also transforms. It changes the shape, size, mass and the properties of the objects that it encounters. Kiirtan creates an electromagnetic field. Like a powerful magnet, it changes the property of the brain cells, so crude energy is transformed into subtle energy. Wherever the eyes look during kiirtan, one sees only God. The Baba Nam Kevalam mantra supercharges the air that we smell and the earth that our toes touch. The rhythm of kiirtan is the divine rhythm of the universe. Those who practice kiirtan internalize this universal rhythm through all their sense organs. This universal rhythm does not erase crude ideas, but it diverts their flow. If done sincerely, kiirtan is a strong diversion of crude thoughts. It purifies the mind and aids meditation.

Do not suppress negative thoughts that come in the mind. Instead, try to channelize them towards God by singing

kiirtan. If you find that your mind is fighting these negative thoughts and your meditation is not to your satisfaction, think:

"Everything happens for the best. Whatever good or bad is in me, it is Yours."

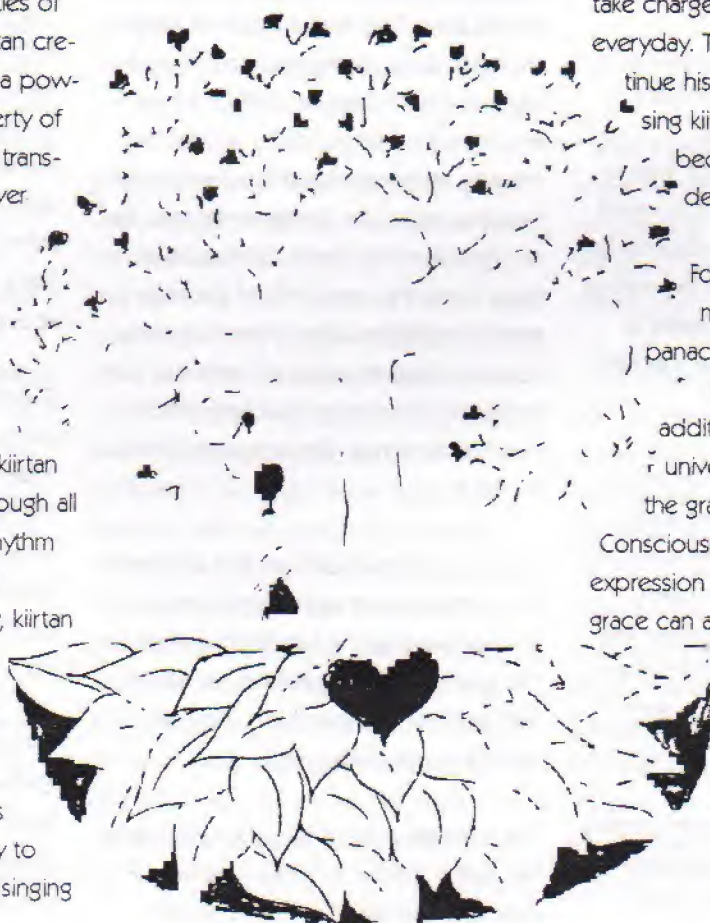
There is an incident that took place in Bengal a few hundred years ago that shows the power of devotional kiirtan to transmute crude mental waves into subtle, sentient waves. Caetanya Mahaprabhu introduced kiirtan as a popular spiritual movement to overcome religious dogmas. He encountered jealous opposition from both fanatic Muslim leaders and fanatic Hindus. Haridas was a devoted follower of this movement. Then he was living alone in a small ashram in Nadia district. To discredit him, some religious leaders plotted to destroy his character and reputation. They paid a prostitute to go to his ashram every day and try to seduce him.

As Haridas was a devotee, he received divine intuition of some approaching danger, so he decided to sing kiirtan continuously (Akhand Kiirtan) from when he awoke until he slept for 21 days.

Most yogis have a weakness for food, so each morning the prostitute prepared very delicious food and left it for him at the entrance of his ashram. Then she waited patiently for him to eat it and speak to her. But for three weeks he never touched any of the food she brought and he never spoke. He only sang kiirtan.

Finally after the 21 days were over, Haridas greeted the woman with Namaskar and asked if he could do anything for her. Then she confessed everything that she had done and planned. But she said that while she waited each day with her evil purpose, the sound of the kiirtan totally changed her mind. Now she only wanted to repent and to become a devotee of God. So Haridas encouraged her to reform her life and invited her to take charge of that ashram and sing kiirtan everyday. Then he left that place to continue his work inspiring the masses to sing kiirtan. She became a saint and became well-known for her devotion and humility.

For all the scientific reasons mentioned above, kiirtan is a panacea for all kinds of physical and mental diseases. One additional reason that it acts as a universal remedy is that it attracts the grace of the Supreme Consciousness because it is an expression of devotional love. Divine grace can accomplish miracles and overcome every obstacle.



MANILA SECTOR NEWS (South East Asia)

BALI

Ananda Marga has purchased land and will construct a meditation centre at Denpasar, Bali

INDONESIA

Medical service was conducted in Jakarta and 100 people benefited from combined medical treatment and instruction in yoga postures and diet. Dada Pavanananda was interviewed by Gamma Magazine, and the subsequent article highlighted the vegetarian diet. An Ananda Marga centre is under construction in Bandung and should be functional by end of this year. Currently public lectures and yoga classes are being held in Bandung and there is an advanced meditation class at the Bandung University.

A new Ananda Marga centre has been started in Surabaya in excellent location, nearby to 5 universities. Newspaper articles marked the inauguration of the new centre.

RAWA (The renaissance Artists and Writers Association) performed theatre, dance and presented a cultural program on 54th Independence Day in front of 1000 persons. Two Acharyas (meditation teachers) and one Ananda Marga member were given special honour.

MALAYSIA

Great results were produced by the visit of three acharyas to Tawau, Sabah in East Malaysia. Four lectures were organized in which 430 attended and several people learned meditation, and attended a follow-up seminar. Also in Sabah 40 people attended the vegetarian breakfast organized by the Ananda Marga District Secretary.

Two well attended lectures on Bio-Psychology were organized by the units in Penang and Kuala Lumpur. A total of 190 people attended the two seminars with 55 people signing up for meditation classes. In addition, many Ananda Marga publications were sold at the seminars.

Ganesh and Rukmini conduct a weekly yoga class for the 80 children in the Children's Home in Taiping, Malaysia. The Home Committee has been highly impressed with the big change in the attitude and behaviour in the children and have given their full support for all of our programs with the children.

In Johor Bahru, the weekly collective meditation session is well attended. In addition, Dada Devananda held a seminar in which 60 people attended. A new meditation unit was set up in Pontian

PHILIPPINES

The first retreat since two years has been held in Cebu. Dada

Dharmavedananda gave workshop to tutoring school, at which 120 attended. Ananda Marga took part in a symposium in Manila. In the panel discussion several celebrities were present and spoke on the theme: "Spirituality, Sexuality and Morality".

Dada Cidananda toured and gave seminars in Manila. At the Nicgarlan Master Unit we constructed a man-made lake. The project is intended to teach water conservation to villagers, and was featured on a television program. P.R. Sarkar's book, Proutist Economics has been adopted by the Faculty of Economics at University of Philippines as a reference book.

When 10 days of torrential rain in Manila and many homes flooded, Ananda Marga organized relief activities in East Manila, Marikina City. Ananda Marga members, whose own homes were also flooded, distributed relief packs, food and clothes.

The Ananda Marga AMSAI School in Pangarap has been recognized as a high standard educational institution of the area.

SINGAPORE

An Ananda Marga health program was held and yoga is being taught at a child care centre. A twenty foot container filled with relief goods is ready for shipment to Jakarta. The goods

were donated in a public collection in Singapore.

THAILAND

An intermediate level seminar on Holistic Health in Rayong, Thailand was attended by 45 persons. The organizers were very impressed with our method of teaching and have promised to organize a follow up program in October.

The first ever Spiritual Leadership Course was conducted in Bangkok, June 28-July 4 with 25 people attending. Afterwards all participants formulated a resolution calling for spiritual leadership in Thailand and sent the memorandum to a leading Thai intellectual and popular figure, Dr. Praved Wasi.

Ananda Marga programs were offered for the first time in the District of Hatyai (southern Thailand), in which 30 students attended the three-day introductory Yoga course given at the Prince of Songkla University.

Two successful seminars were held in Udon Thani, NE Thailand attended by

100 persons, including a Fasting Camp for new people. A total of 30 people learned meditation and an intensive 10-day training course will be offered to during the school break in October.

In Chiang Mai, the Faculty of Education at CMU met and Dada Shambhushivananda, the head of Ananda Marga Gurukul University. At the Chiang Mai University Faculty of Philosophy 30 students attended a 3-day yoga course and later formed a university yoga club. The Faculty of Education, Sports Dept. organized a lecture for 300 students, on the topic "Health, Morality and Spirituality".

In Sangklaburi a University of Anchorage teacher gave teachers training for 3 weeks to 3 of our teachers. The Department of Social Welfare visited our home and donated some food to the home. The Netherlands Embassy donated 174,000 Baht to the home to help start a herbal shampoo business.

VIETNAM

Two women were cured of cancer after taking an Ananda Marga yoga

class in Hanoi. Now 80% of the participants in our yoga class in Hanoi are patients seeking cures for their illnesses.

AMURT (Ananda Marga Universal Relief Team) has been working in the earthquake stricken provinces of Turkey since hours after the quake hit its northwestern provinces.

AMURT in cooperation with the Turkish Psychological Association is building a community center that will provide psychological care to the earthquake survivors. AMURT also works on housing the families rendered homeless by the earthquake.

AMURT's volunteer teams worked together with international rescue experts in the search and excavation of victims trapped in the rubble of fallen buildings in the towns of Safran, Haci Mehmet Bey and Yalova. They also distributed food, medicines and other supplies in Halkali and Sefakoy areas of Istanbul as well as the town of Golcuk.



Dada Pramananda, SS Dada Sucidananda, Dada Shambhushivananda & Daranii with Federal Minister of Sports & Recreation, Jakie Kelly (Penrith July 1999)

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